Lutheran Herald

4, 1959 • Vol. 43 • No. 28

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

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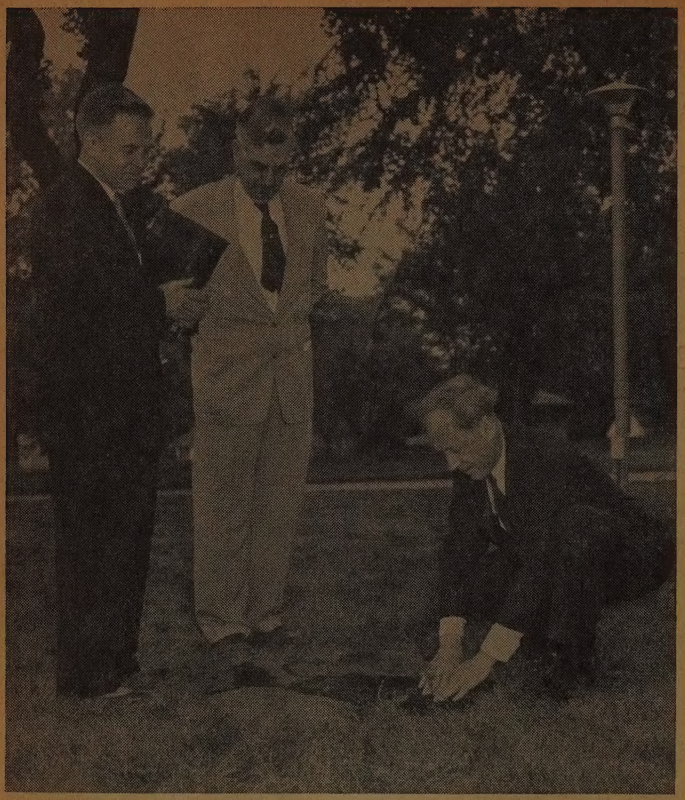
A tree is planted . . .

(See inside cover)



Drs. Rogness and Gullixson watch as Dr. Schiotz plants a blue spruce seedling.

A tree is planted...

Six blue spruce seedings, descendants of evergreens growing at Churchill, on Hudson Bay in Canada—site of first Lutheran services in North America—were planted in June on the campus of Luther Theological Seminary, St. Paul, Minn.

The trees were planted by Dr. Fredrik A. Schiotz, ELC president, commemorating the 340th anniversary of the landing of a party of 66 Norsemen who had been commissioned by King Christian IV of Norway and Denmark to find a "Northwest Passage."

Captain Jens Munk and his crew—including Norwegians, Danes, Germans, Swedes, and several Englishmen—landed at Churchill on September 7, 1619. Only Captain Munk and two crewmen were able to return to Denmark the following summer to report to their monarch on the failure of the ill-fated expedition.

Included in the expedition was the Rev. Rasmus Jensen of Denmark, who performed what is believed to be the first pastoral acts by a Lutheran clergyman in North America. He administered sacraments and conducted worship and funeral services during the Canadian winter which caused death for all but three in the party.

In connection with the ceremony at Luther Seminary, Dr. Alvin Rogness, Seminary President, read the first Psalm from a copy of the same Danish Bible used by members of the expedition. Also participating were Dr. T. F. Gullixson, seminary president-emeritus; and Dr. Sidney A. Rand, ELC director of education.

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Among Lutherans

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Lutheran Her

Editor: O. G. MA
Associate Editor: WILLIAM H. G
Managing Editor: CARMEN MITC
Assistant Editor: MELVA RO

Official organ of The Evangelical Lut Church. Published weekly by Augsburg Publi House, 426 South Fifth Street, Minneapolis Minn., Randolph E. Haugan, General Mar Albert E. Anderson, Circulation Manager. scription price. United States and Canada, year $3.00. Entered as second class matter Ja 14, 1931, at the post office at Minneapolis, M under the act of March 3, 1879. Printed i United States of America by Augsburg Publi House, Minneapolis 15, Minnesota.

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Nee-Gon-Nee

. . . translated from the Chippewa means "the beginning"—the beginning of a new life for the Indians in the Jack-Pine area of Northern Minnesota.

By Sheila Mickelson

-Gon-Nee" . . . reads the wooden sign outside
untry schoolhouse.
ly translated from the Chippewa tongue, this
ouse is the "beginning." New siding, windows,
hite paint have converted the once-deserted struc-
to Nee-Gon-Nee Lutheran Church, the beginning
ch mission challenge for the Lutheran Church in
sota.
k-Pine"—the non-cartographical area near Bagley,
—has kept only the name of the tall pines that
rived on the sandy soil. Virgin forests disappeared
wake of civilization. And the carefree life of the
can Indian went the way of the timber.
es and highways became symbols of civilization's
powers. And the American Indian became a
hostage behind walls of prejudice and misunder-
ng.
mpting another blow against these old walls of
nd fear were Leonard Bergland, postal carrier
Clearbrook, and Rev. S. A. Urberg, of Mahnomen.
acuum between the Lutheran Church and the
people was tempered by their beginning con-
everal years ago, in the White Earth Reservation
nown as "Jack-Pine." In the spring of 1958, Berg-
nd Rev. E. Gundersen, Clearbrook, sent a request
ncordia College at Moorhead: would the student
e willing to send someone to work with the Jack-
ndians during the summer months? Student funds
not available, but a Concordia junior from Moor-
Paul Monson, accepted the plea as a personal chal-

d this was the beginning of the "beginning."
l tells of his first experience at Jack-Pine.
was awakened at five in the morning by a rous-
ing knock on his cabin door. Two young men, after a night on the town, had run out of gas and been refused service at a nearby gas station. Paul's first "mission" was to give them a push and persuade the angry attendant to help them.

It may sound a long way from conversion, but for Paul—"it was a fortunate start."

After a week among the Indians, Paul was invited into a home for dinner. He ate alone, at a separate table. He remembers the night, sometime later, when he was asked for the first time to sit at the table with the family. This meant, at last, acceptance.

Much of Paul's work was done in the homes. Personal friendship led to understanding and trust, and to the little schoolhouse which had become the worship center for the Jack-Pine Indian settlement.

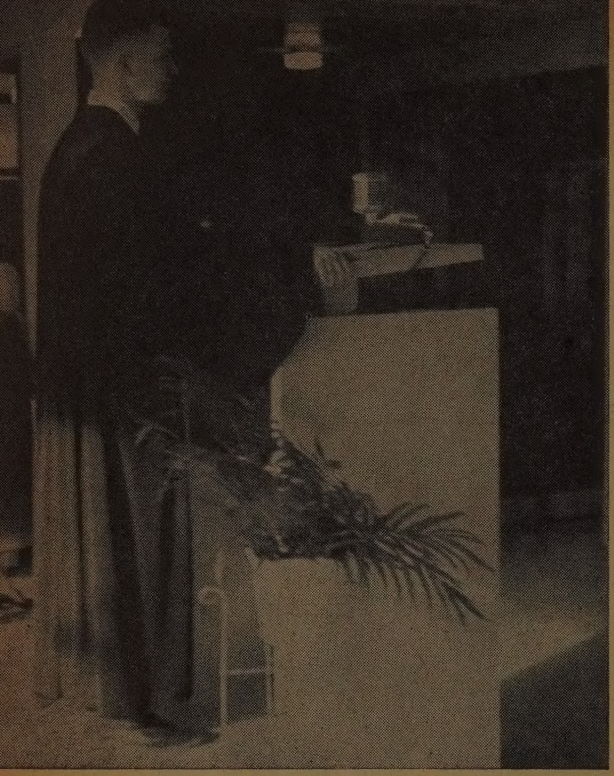
Altar decorations from a Hendrum parish, seating from a nearby movie theater, paint from a Mahnomen businessman, but mostly hard work . . . built a church. The Indians worked willingly, though many of their own homes had never known repair or improvement.

Worship services were held at the church each Sunday and on Friday night the young people gathered for Luther League.

Perhaps the most effective work was done—not in the homes or the church, but on the softball diamond. It was here—on the pitcher's mound or at home plate—that a young boy could find the self-respect he could find nowhere else. Under Paul's leadership, a field was cleared and made ready for play. Community pride ran high, and a spirited cheering section followed the "Jack-Pine Braves" wherever they played.

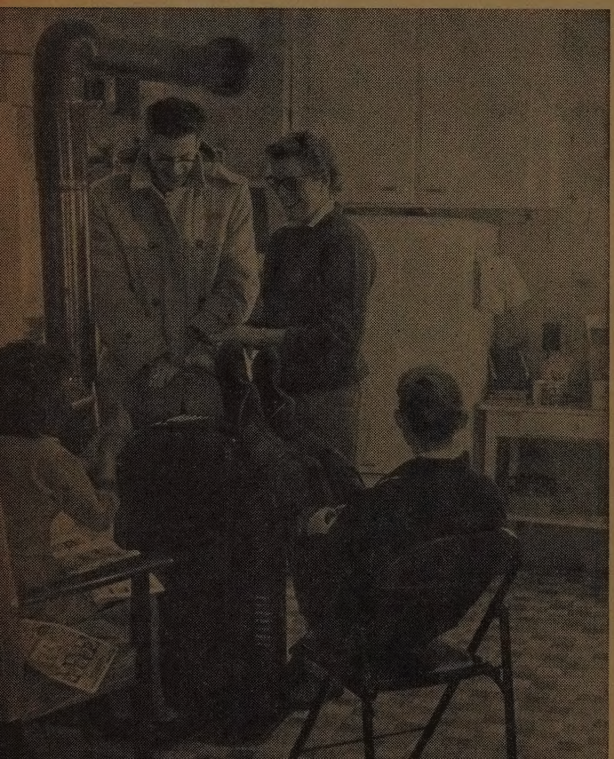
This need for respect, within and also from without, lies at the root of many problems.

In contrast to the husky farmer of Scandinavian descent, who gains his place of respect in hard physical work, the Indian has long honored the leader of men,



Concordia senior Fred Bruning of Solen, North Dakota, delivers the Palm Sunday message.

This cabin on Roy Lake was home for the girls who make the weekly trips to the Jack-Pine country.



New siding, windows, and white paint hav converted an old schoolhouse into the Ne Gon-Nee Lutheran Church.

the personality. Fishing and hunting for sustenan secondary.

Today, hunting grounds almost non-existen Indian faces a bleak economic future. Poor so heartens the few who would try farming. Season ployment in state parks, or as farm laborers suppl the unemployment compensation which never se fill an empty stomach.

"It's not much like life," observed Paul, "mo existence." Sadly, many turn to liquor, in hopes getting how bored one can become when the wood is gone and the rice has been gathered.

Home, for many, means oil-skin windows an floors, with only a pot-bellied stove to ward of zero weather.

It is into these homes, to these people, that th theran Church has extended a hand of help and a of welcome.

Paul returned to Moorhead last fall for his fina at Concordia where he served as student body pre In his place, groups of Concordia students made end trips to the mission. Fred Bruning, Solen, N. Larry Lystig, Minneapolis, Minn., and Don N Mahnomen, Minn., served as student pastors, alt ing worship services.

Each Saturday night the students held youth grams. Following Sunday afternoon services, traveled to the homes—inviting and accepting invit in return. An old school bus was a welcome ad to the church facilities, offering transportation to within the ten-mile radius who have no cars.

All who have made the 110-mile journey stres effectiveness of personal visits. The Indian families learned to welcome all Concordia "Cobbers."

And it is a two-way process. Added Paul, "It i

Mickey Torgerson of Stephen, Minn., and Camille Solvie of Hancock, Minn., welcome a very new member.

At a joint Palm Sunday service held in Bagley, Minn., Rev. Victor Ovrebo officiated at Communion. Kneeling is Pastor Sigurd Urberg, who was one of the first to start work among the Indians in this area.

most wonderful things happening to Concordia as

ce you go up there," observed Roger Eggen, Graf- J. Dak., another Cobber, "you always return."

paper, the progress of the last year and a half not seem worthy of the time or money. About en families attend church regularly. At Palm Sun- ervices held in Bagley Lutheran Church, Rev. Ovrebo baptized 11 members and confirmed 16. e 200 Indians living in the Jack-Pine area, approxi- y half have had some contact with the mission at Nee-Gon-Nee.

talk with someone who has grown to love the e and the work there, and you will know it has een in vain.

l tells of the man who says, "The Lutheran ch has made me feel like a human being again." spected leader in the all-Indian congregation, Stan lman speaks in reverent tones of the "Lutheran e."

l Gagnon, self-made historian, gives more evidence e power of personal respect. Old Indian relics and ry have made him proud of his Chippewa heritage. ring the winter months, progress has been notice- slow. Without a full-time worker among the In- , the students can only hope to maintain a status Work this summer has been accepted by Glen eler, Cut Bank, Mont., center for Concordia's fresh- basketball team.

ceptance as a member of The Evangelical Luther- Church at the Northern Minnesota District conven- in June of 1959 was an important boost for Nee- -Nee congregation. Financial support, previously the Concordia student body, will now be supple- ted by the Northern Minnesota district of the ELC.

This then, is the story of the beginning of God's work in the spiritual wilderness of Jack-Pine. The soil may be poor, but the mission field is rich. There is promise of a bountiful harvest. And a prayer on Chippewa lips that this is only the beginning of Nee-Gon-Nee.

In their unheated church (40° cold) the children sing Christmas carols with the warmth of children everywhere.

The Deadly Sins:

Anger as Disturbance

Blessed Are the Peacemakers

Regardless of how purging anger may sometime be, how right and necessary, we must admit that most often it is the fruit and source of confusion. Only divine justice can tell us how much and how little we should use this dangerous instrument. Like nuclear energy, it cannot be entirely trusted in the hands of mortals; it overleaps itself and sets up a rhythm of violence which may never stop. Mark Twain's finely ironic passage on southern feuding in *Huckleberry Finn* illustrates the point. The feuding families are now angry by habit; they no longer know why they hate one another, but they continue to act on the principle that they do.

Because anger is so boorish and so unreasonable, society has had to devise ways of keeping it within bounds. Our term "justice of the peace" smells of a primitive world in which the hot tempers of Anglo-Saxon hinds had to be cooled by a "peace" officer. Even the inelegant word "cooler," meaning a place of temporary arrest, suggests the ongoing human need of finding a place where tempers may subside.

Pale Peace

But even as I write this, the image of "peace" which I conjure up is not very attractive. I see in an instant vision the red-faced brawling figure of anger and over against it something pale and frightened in a long white mantle, waving a palm branch and playing host to a pigeon with an olive leaf in its beak. Ever since I was very young, I have resented not the word "peace" so much as the image which I have permitted the word to create. The image of the virtuous sister, who, with understandable motives but with a dreary lack of imagination, puts an end to glorious hot encounters far from the interference of teachers and schoolmasters. The image of the embarrassed host who wades into a blazing argument on tariffs and the merits of small cars, pursing shocked lips and fluttering ineffective hands in order to restore the conversation to dull amiability. It is, in other words, an image as bland and uncreative as cornmeal mush.

Peace as Creation

Fortunately, this is not Jesus' image. If the peacemakers are going to be called the sons of God, it will not do to equip them simply with pigeons and palm branches and something long and white to wear or even to give them billy clubs and tear gas. A keeper of the peace is not a maker of the peace. A policeman ma
us to maintain what little peace we have—and we
certainly be thankful for everything he does—b
does not create peace any more than a school marr
manages to keep excellent order in her classroom
learning by reducing whispering and paper wads.
price we must pay for getting rid of anger is to
the volatility of the human spirit which makes
possible, then the Christian faith is what its critics
it to be: life-hatred.

But, in fact, it is not. Peace, in Biblical doctrine,
the simple absence of tension. It is not even the k
mathematical proportion which the Greeks calle
mony. It would be possible to have Greek har
without having the Hebrew *shalom*. Harmony c
cold and even dead. Peace for the Jews and supr
for Jesus was that living relatedness to God which
has by the rivers of water: the cool, green joy of
God's own. Jerusalem is the City of Peace becaus
the City of the Great King. And the New Jerusal
a city green with growing things and sparkling wi
waters of life because God and the Lamb are i
midst of her.

To be a peacemaker is to bring this kind of l
ness to men—a livingness which does not suffocate
but resolves it. A contemporary poet has spoken of
ern existence as a "locker-room life, at low tension,
we are often given the stereotype of the Christian
barnyard fowl or a munching ox—a figure devo
fire. But salvation does not mean dampening and
ming. It means peace as an ultimate and triump
rightness—what you and I were made for. And bl
are those who help us get there.

By Laurence N. Field

Make Mine Music

I hope that many are already hailing with joy a new kind of hymn collection that is now available at our Publishing House. It is a hymn-pamphlet for family singing, containing twenty-eight hymns from the new hymnbook, in pulp edition, with both music and words, at the surprising cost of five cents a copy. That is almost as cheap as table napkins! This is so that every member of the family can have one, including the little folks. And, as was stated in a recent issue of the *Pastor's Bulletin,* they are expendable in such matters as gravy stains at the supper table—which expensive hymnbooks are NOT! Thus they are usable on most every occasion, from meal time devotions to picnics and automobile trips. Why not get a packet and start putting them to work? They could even be given out at the close of our Sunday church services, as our devotional pamphlets are in so many of our churches.

I have often wished that there could be a really lively campaign started to make ours the Singing Church again and put back to work the great power of song among us. Sighs and wishing have not accomplished much so far, nor has exhortation. Now finally, perhaps, we are swinging into effective action. Do I detect a rising momentum?

The new type of imaginative church architecture, the new hymnbook with "something for all of us," and the revised Common Service with new musical settings are doing much toward a renewed enthusiasm for the sacred art of corporate worship. Could we not now join hands from the other end of the line, namely from our homes, our family gatherings, and our everyday life? Twenty-eight hymns, well chosen and with a good "spread" are included in this "Family Singing" pamphlet. (Church festival hymns are not included.) These hymns will soon be learned and loved. Paired with the fine family devotional pamphlets that are coming more and more into use among us, they should make a mighty good team for the Lord. And right where we live! And for five cents!

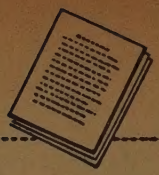
I see in this new development great possibilities. Perhaps the next step will be seasonal song pamphlets, covering the church year. In a matter of several years, at most, we could be well on the way toward planting a whole garden of song and worship and sacred lore in the hearts of the Church of tomorrow. A *Common Service* for all of us; a common treasury of hymns assembled from all our hymnbooks—and now Family Singing! Could it be that we are on the verge of something really significant?

Some words from an exhortation by good old Miles Coverdale (an English contemporary of Luther, who was important in the story of Bible translations) come to mind as we write:

> "Wolde God that our mynstrels had none other thynge to play upon, neither our carters and plowmen other thynge to whistle upon, save psalmes, hymns, and soch godly songes as David is occupied with all. And yf women syttinge at their rockes (spinning wheels) had none other songes to pass theyre tyme withall, than soch as Moses sister, Elchanah's wife, Debora, and Mary the mother of Christ, they shuld be better occupied, than with "hey nony nony, hey troly loly" and such like fantasies."

Yes, make mine music!

Correspondence



Editor's Note

We present on these pages what will of necessity be the final letters in reaction to Dr. Joseph Knutson's article in the June 9 issue. Letters continue to pile up on our desk and we find many of them well written and deserving of printing, but most of the points have already been expressed and it seems best to draw this discussion to a close at this point as far as the HERALD *is concerned. We are sorry that many letters printed had to be so drastically cut.* —*The Editors*

► Dr. Joseph L. Knutson's article was very timely and interesting. I have felt the same way about this for some time and have been very disappointed that the compilers had not prepared a simpler alternate service. No congregation is compelled to adopt the new hymnary but the prime purpose of the hymnary and liturgy was to have a uniform service that would appeal to all Lutherans. Outside the lack of a real choice in liturgy and some unsingable melodies to some of our familiar hymns, I think they have done a marvelous piece of work. When eight church bodies with a diversity of ideas attempt something of this type there is bound to be criticism. I fully agree with Dr. Knutson in regard to the communion service, congregational participation, and that it is the Common Service made more complicated.

ARTHUR E. ALFSEN
Chicago 13, Ill.

► I must speak out in defense of the beautifully expressive, moving liturgy in the new Service Book and Hymnal. . . . I will not say that every member of our congregation (Trinity, Fort Worth, Texas) knows the liturgy, nor even that they all like it. I will say that those few who do not know it have failed to learn it through choice because they *would* not, not because they *could* not!

. . . We do not need a new liturgy. We have one. Rather we need a humbling of hearts by church workers.

MRS. ANDRIENNE REISNER
Fort Worth, Texas

► I now have the courage to also express my opinions since reading Dr. Knutson's article in the LUTHERAN HERALD on our new liturgy.

I agree so heartily with him in that no one will find Christ with this liturgy nor will they grow spiritually. My feeling regarding it has bothered me so much that I can't even enjoy the weekly service as every bit of me resents it, and believe me, I have made it a matter of prayer. In fact I resented it so much that I felt sinful in going and felt sinful staying home.

The songs in the new hymnal just about fits the same category. We all miss our old, sweet, simply written songs. Most of those we have now are difficult to sing and the music isn't pretty. I believe music in church should be simple enough for anyone to be able to sing and enjoy. I have a knowledge of music and I know I just don't join in singing much these days, as it's just too difficult.

I do not wish this to be published under my name.

A FELLOW LUTHERAN
Oregon

► The article "A Plea for a New Liturgy" was a disturbing one, as I'm sure it was intended to be. Though no liturgical expert, I feel led to answer as one who has had a different reaction to the new liturgy.

I sincerely regret that the editors chose to present it as a featured article. The writer was certainly free to think as he wishes and to present his views (perhaps in the letters to the editors). As a parish pastor I have positively and enthusiastically endorsed and promoted the new liturgy to the congregation which I serve. We have used the second setting for over a year. I have taken no straw vote on its reception, but there has been no wholesale criticism as far as I can sense. Some have commented upon our former liturgy after visiting a congregation which still uses it: "It seemed so empty." Admittedly some do not like the new service. But we shall never have one hundred per c[ent] proval of any service.

I am no liturgical enthusi[ast] either background or make-up [for] ing used it now for a year, I l[ove] service and sing the responses w[ith] surance though I have had no [for]mal musical training. The argumen[t] authority does not always appe[al] me. The professor or Ph.D. who [can] skip the liturgical part would [pro]bably skip the sermon of an a[ble] preacher. Such a spirit, I belie[ve] not one of worship and humi[lity] the encounter with one's God.

I believe the liturgy has to be [lived] with and experienced for a per[iod] time before it can be fairly j[udged]. At present our small congre[ga]tion (150 to 250 per Sunday) handl[es] liturgy quite well in our two se[rvices]. It has taken time, and for a [while] I'm sure the old was looked to i[n] of the new. But here we have a s[ervice] in which our people can parti[cipate]. As anything else, it requires i[nstruc]tion and familiarity.

(The Rev.) ROBERT L. PETE[RSON]
Virginia, Minn.

► The assertion that people can't [learn] to sing the liturgy in the *Service [Book] and Hymnal* is not true. It takes p[ra]y practice, and patience, but it c[an be] done. We have done it at Jeff[erson] Prairie, and it can be done any [where]. How does the Concordia college [choir] produce such superb music? If i[t] lowed the formula of its own c[hoir] president, it would never scale [the] heights of musical excellence. Th[e ar]ticle, "A Plea for a New Liturg[y]" a good sample of bias plus m[isin]. It is "a conglomeration of confu[sion] contradiction, prejudice and pride."

(The Rev.) OSCAR R[UUD]
Clinton, Wis.

► We are indeed thankful that still have the freedom of worship freedom of the press, the freedo[m] speech, besides some other freed[oms] fast slipping away from us. . . .

I hereby wish to express my sin[cere] and heartfelt thanks to Dr. Knu[t]son for this article in which he has so clarified my viewpoint.

C. O. RUUD
Crookston, Minn.

anks . . . Mr. Knutson for put- your thoughts (and ours) into ; and thanks to the LUTHERAN LD for printing them.

MRS. JOSEPH HALL
Teaneck, N. J.

llow a few thoughts from a parish r who makes no claim to be an ority in the area of liturgy. I am rained to say, however, that it has a source of real inner joy to hip my Lord and Savior through Liturgy we call the Common Serv- Furthermore, I have seen, Sunday Sunday, the expression in the of a worshipping congregation ey have claimed the promises in words of the Absolution. To listen congregation respond to the words, ory be to God on high" as they ted the "Gloria in Excelsis" has at once an exalting experience and mbling realization that here the ds first spoken by angels are rising enward from the hearts and lips of wise as well as the simple.

he article by J. L. Knutson was ly timed, because most of us are feeling our way along. If the writer waited ten years or so, he would exercised a degree of wisdom, per- s. To thrust this upon an unsuspect- Church that has just taken into use w hymnbook and a new liturgy is only unjust, it is foolish.

(The Rev.) OWEN GANGSTEAD
Forest City, Ia.

I would like to ask Dr. Knutson v he ever learned some of the hymns t were in our Lutheran Hymnary. example, how did he ever learn t stauch old hymn of the Reforma- , A Mighty Fortress? or Built on Rock? or Jesus Priceless Treasure? h of these and many more are much re difficult than any portion of the w" liturgy, and yet we as Lutherans e sung all of them with much gusto. e criterion of "difficulty" does not nd up in my opinion.

would like to ask Dr. Knutson at he expected to accomplish with h an article at this time, *or* with his st at the "new liturgy" at Los An- es. What could be gained by bring- up something which had already en decided by most of the uniting dies?

I would like to ask Pastor Karl Brevik why Central Lutheran of Minneapolis, the "Cathedral Church of the ELC," does not adopt the "new" liturgy wholly instead of "fixing it up" with some of the remnants of the other service.

A READER
North Dakota

► I have never written a "letter to the editor" before. However, the issue upon which I would now appreciate being heard is a resounding "Hallelujah" from the "Amen" corner to Dr. Joseph Knutson's article on the Liturgy.

I heartily agree with everything he said. I have expressed my appreciation to him. Thank you as well for printing his article.

Like most of us, I am vitally concerned about unity in our Lutheran family, but not at the expense of a crippling conformity to a pattern of worship which is not uniting us.

(The Rev.) NORMAN NIELSEN
Minneapolis, Minn.

► It is indeed unfortunate that such an article as the one on the Liturgy by Dr. Knutson should appear at this time, when many are already biased before they have even personally examined or tried the new liturgy.

It's good to have varied opinion in the church and to have it expressed, but the Doctor shows very little appreciation for the liturgical expression of the church, which is more important than any personal feelings. Furthermore there is very little valid basis in fact for the things he says. A far more important testimony to the value and appreciation of the new Service is the response that has come from the thousands of congregations that are now using it and learning in a new way to worship God "in spirit and in truth."

May I add that I am happy that we have no Ph.D.'s in our congregation, only ordinary folk who have already learned the new liturgy and appreciate it.

(The Rev.) L. R. LIKNESS
Edmonton, Alberta

► First I want to say "thank you" to Dr. Joseph L. Knutson for his article in the June ninth LUTHERAN HERALD entitled "A Plea for a New Liturgy." I thank God for men like Dr. Knutson who dares to be himself.

After six months of the new order (and my opinion will not change after six years), I pray God to give us back what we had. It is not that we are not able to learn or know the liturgy and the "new order," but I feel that we will adopt something that is inferior to what we had. It seems to me that we don't get started right; we don't end right and we have a mix-up in between. We stand when we should sit, sit when we should stand. It is a very unbalanced affair; that most everybody will understand without going into details.

Please give us back the opening and closing prayers and also let us stand for the reading of the Word of God whether it be Epistle or Gospel.

ARNFINN STENE
Worthing, S. Dak.

► Dr. Knutson's "Plea for a New Liturgy" in the June 9th issue comes as a "breath of spring."

Last Sunday we used the communion setting and the liturgy was pitiful. I wonder how many were prepared for the Lord's Supper after such a "performance." Yet at the same time pastors will tell one another how wonderfully well the new liturgy is being accepted. Let's stop kidding ourselves! Let's storm headquarters with a flood of cards and letters so the "powers that be" will know how the "person" in the pew feels. I imagine there are plenty of pastors who are also "fed up."

I have often wondered why our church was in such a hurry to get the new hymnals and quickly get rid of the Lutheran Hymnal that had a pretty liturgy and songs which the congregation enjoyed singing. Making it possible to participate in all churches was an argument for having a change; however, with two settings, nothing has been accomplished.

I believe our church is being too much regimented without regard for the wishes of the person in the pew. We must take it and like it and I for one don't like it.

W. E. HALVORSON
St. Paul, Minn.

For the Family Altar

J. R. Hes

Toward the Ninth Sunday After Trinity

Al

The Epistle: I Corinthians 10:6-13 • The Gospel: Luke 16:1-9

Monday, July 20

SEAT OF WISDOM

Acts 17:15

Those who conducted Paul brought him as far as Athens.

To this place also, a place renowned for its wisdom, came Paul, the bearer of true wisdom, the wisdom which is unto life eternal. Athens was for a thousand years the center of philosophy, literature, science and art. Flourishing were schools of thought that shaped future civilization, and were to bear an influence on the whole world, even to our own day. Here the mind of man was glorified, and the power to argue and reason was given high rating. Into this setting Paul came, the man who was a "fool," who was dedicated by and consecrated to the Lord Jesus Christ.

For the gift of the human mind, for the powers of reason, we are deeply grateful, gracious Father. Make us good stewards of these precious gifts. Enlighten us so that we shall not commit the sin of being wise in our own conceits. We would not glorify the mind, but with consecrated minds we would glorify You, the Author of all wisdom. Amen.

Tuesday, July 21

CITY OF IDOLS

Acts 17:16

His spirit was provoked within him when he saw that the city was full of idols.

Athens was renowned for its culture, learning, and opportunity to "tell and hear" something new. But in spiritual matters it was lacking in the wisdom and culture of the revealed Word. It was a city of darkness, and the idols and temples standing on the hills and the public places spoke of heathendom. To Paul this was deeply disturbing. Here were people who had so much yet had so little. Indeed, they were searching but it was without the aid of the Spirit Who alone can guide into saving truth.

It is said, dear God, that a little learning is a dangerous thing. If this be true, then how dreadful is the truth that knowledge without enlightenment is dangerous to the eternal welfare of man. Stop us from making an idol of learning and culture, or from adopting any gods that fit the form of reason. In the Name of Jesus. Amen.

Wednesday, July 22

A WORD TO THE WISE

Acts 17:22

So Paul, standing in the middle f Areopagus, said: "Men of Athens

Not for a moment was Paul sha faith as he acquainted himself wi City of Athens. Knowing in whc believed, he set out to declare the truth. He used every opportunity to in the synagogue, in the market plac in a formal setting on one of the where sages gathered. He told of t vealed God, he spoke of repentan told how believers were given assura the resurrection of Christ from the He was not ashamed of the Gosp Christ, and he declared it openly.

Give unto all of us who know Yo love You the grace and courage to s to bring a sincere witness to Yo blessed Jesus. The world waits, among men of every standing, of lo gree or high, there are some who h heard, will be led to believe. But they must hear. And if we do not s then who shall? In Your Name. Am

+

Thursday, July 23

THERE IS MOCKERY

Acts 17:32

Now when they heard about the resurrection, some mocked.

With his hearers Paul seemed to have reached a point where they could no longer go with him, or follow him. What he had said about his God was not too far out of line, perhaps, but when he spoke of the resurrection from the dead, well, if you were to stick with the rules of reason, you couldn't go along with that and call yourself a thinker. So they mocked; they laughed; they apologized to one another for being "taken in" momentarily by this unscientific fellow. The only encouraging thing here was the statement: "We will hear you again about this." Some of them were wondering.

Enlarge our understanding of how people think when they do not think thoughts after You, O Lord, and how it is with the human heart before You enter into it, and how the mind is in darkness until the Holy Spirit brings enlightenment. In the face of mockery give us courage to speak the Word. Amen.

Friday, July 24

BUT SOME BELIEVED

Acts 17:34

But some men joined him and believed. . . . Dionysius, and a woman named Damaris and others with them.

Athens may have been a heathen city, full of idols, and echoing with the talk of philosophers, yet it was not hopelessly out of reach of the Gospel. Paul proceeded to tell the Story and the Holy Spirit blessed it. The number of the converts is not known, but among them was Dionysius, whose move to embrace Christian faith must have taken real courage. He was one of the judges of the Court of Areopagus, a man of standing and respect. This, however, must have encouraged others to embrace the new, strange teaching.

This is the encouragement we must have, O God. This is the reminder we need when we wonder just how much is being accomplished for You when we tend to the command You have given us to go into all the world with the message of the Kingdom. Your Word does not return void. Amen.

Saturday, July 25

TRUE WISDOM

Colossians 3:10

And have put on the new nature, u is being renewed in knowledge afte image of its creator.

When Paul came to Athens he bro the wisdom of God to confront the dom of man. He was sure that "the of the Lord is the beginning of wis and the knowledge of the Holy O insight." He was not against wisdo self, but he knew that the wisdom o world was folly with God. "If any among you thinks he is wise in this a he said to the Corinthians, "let him come a fool that he may become w This was Paul's conviction, and g he preached the foolishness of the c

In all my thinking, Divine Cre I pray that the fact of Your existe Your love, Your Truth, shall stan the absolute center. For here is the be ning of wisdom. On this foundation a can I build, and build well. I thank that I have been found by the Heav Seeker, who assures me in my faith. An

The CHURCH in Today's World

bi Selected As Clergyman of the Year

companion story on ELC news page)

abbi Maurice N. Eisendrath of York City, president of the Union American Hebrew Congregations, been selected to receive the "Clergy- of the Year" award by Religious itage of America, Inc., it was an- nced in Washington, D. C.

he first rabbi chosen for the honor, bi Eisendrath, who is leader of the onal congregational body of Re- n Judaism in America, received award during the annual Washing- Pilgrimage of American Church- , June 19-20.

ormer Rep. Brooks Hays of Little k, Ark., who has just completed years as president of the Southern tist Convention, was named to re- e the Churchman of the Year ard, which annually goes to an standing layman.

Mrs. Theodore O. Wedel of Wash- ton, D. C., former president of ited Church Women, was chosen receive the Church Woman of the ir citation.

This year's selections were made by committee of 500 religious leaders l writers, Lisle M. Ramsey, of St. uis, Mo., president of the Religious ritage group, announced.

leepy Sermons" Scored

Clergymen whose lack of "convic- n" and other pulpit faults "put ir congregations to sleep" were tak- to task here by a lay delegate to 85th General Assembly of the esbyterian Church in Canada.

"Conviction doesn't breathe from the lpit as it should," declared Justice M. Manson of the British Columbia preme Court. Too many ministers, said, were "preaching to the saints the front pew who were saved before ey were born, instead of out the indow to the ditch-diggers and hers."

Loud applause from ministers as well elders greeted Justice Manson's call for post-graduate courses in homiletics for preachers. The assembly had discussed a proposal to re-name the chair of practical theology at Knox college, University of Toronto, "the chair of homiletics, evangelism, and church administration."

Most ministers, the judge asserted, went straight from theological colleges to their first charges with little opportunity to hear fine sermons by other preachers. He claimed if their messages were properly presented the Church's efficiency would be improved by 30 per cent.

"It's bad," he said, "to find a good man in the pulpit, with a good sermon, but who puts his congregation to sleep."

Echoing his sentiments was W. H. MacInnes, a Presbyterian elder also of Vancouver, who complained that most ministers were simply not trained to use their voices properly.

"I speak for the man in the pew who has to listen," he said. "My hearing isn't as good as it once was," he added.

STRANGE CO-INCIDENCE

The other day a resident of Wheaton, Md., a suburb of Washington, D. C., took his automobile to the garage for repairs and was dismayed to hear that the car would have to be left all day.

"I promised to chauffeur the priest of my parish around on some calls this afternoon," he said.

The garage owner was sympathetic. "Take my car," he suggested, and the offer was gratefully accepted.

And that is how a Catholic priest came to be making his rounds in an automobile on the bumper of which was the slogan, "Evangelism Rally—First Baptist Church of Wheaton."

Karl Olsson Elected

Dr. Karl A. Olsson of Chicago was elected president of North Park College and Theological Seminary of the Evangelical Covenant Church of America at the denomination's annual conference in Rockford, Ill.

He succeeds Dr. Clarence A. Nelson who was installed president of the Church. Dr. Olsson's election as head of the school is unique in the denom-

—RNS Photo

CHAPEL HAS HISTORIC STONES—Stones set in the chapel wall of the United Church of Canada's new headquarters building in Toronto, dedicated in June, echo the history of four Protestant landmarks in Great Britain. The stones are from the City Temple (Congregational) and John Wesley's chapel (Methodist), both in London; and St. Gile's cathedral and Greyfriars church (both Presbyterian) in Edinburgh.

ination in that he will hold office for an indefinite, or lifetime, term. All other denominational officers, including the president, are chosen for terms of four years. However, Dr. Theodore W. Anderson, outgoing president of the Church, held his post for 26 years.

Dr. Olsson teaches church history at North Park's seminary and literature at its college. He writes a weekly column which appears in *Lutheran Herald*.

New Illegitimacy Record

At least 201,700 unmarried mothers in this country gave birth to live babies in 1957, the U. S. Department of Health, Education and Welfare reported in Washington, D. C.

It said the total represents a new record and an increase of 8,200 over the previous high set in 1956.

Due to the time required to collect and analyze birth statistics from the states, figures for 1958 will not be available until 1960.

The illegitimacy rate climbed for both white and non-white mothers. But it is still more than ten times higher for the Negro population than the white.

A total of 70,800 children were born to unmarried white mothers and 130,900 to non-white mothers in 1957. This represented a rate of 19.6 per 1,000 births for white mothers, or about one in 50, and a rate of 206.7 for non-white mothers, more than one birth in five.

The total rate for the U. S. population is 47.4 per 1,000 births, or nearly one in 20.

PASTOR AWARDS "OSCAS"

Borrowing a leaf from Hollywood's Academy Award presentations, a California Methodist pastor found a way to brighten up his church's annual meeting.

The Rev. Donald R. Locher presented "Oscas" to officers of the West Covina Methodist Church. OSCA stood for "Outstanding Service in Church Administration."

They were presented for best all-around service, best musical direction, best program, best supporting worker (men), and best supporting worker (women).

Pastor Locher got the idea on the spur of the moment. He looked around for a suitable Osca—and came up with a tiny doll.

Hong Kong Church Gains

An increase of 2,939 per cent in the membership of the Evangelical Lutheran Church of Hong Kong since 1950, to a total of 6,078, was reported recently.

Membership was only 200, nine years ago, when eight American, Norwegian, Swedish, and Finnish Lutheran missions, forced out of China by the Communists, transferred their work to Hong Kong.

The Hong Kong Church, one of the youngest and smallest member bodies in the Lutheran World Federation, comprises 40 congregations, most of whose communicants are refugees from the mainland.

Two of the Church's most important agencies, a theological seminary and a literature society, also are "exiles," the report noted.

The seminary, which now has 24 students and eight professors, has graduated 81 regular and 14 special students since its evacuation from China in 1948, most of whom now serve in Hong Kong as pastors, lay evangelists, teachers, editors, or welfare workers.

Faith, Not Sex

Personal faith, not sex, appears to be the greatest area of concern for church young people, according to a special scientific survey which involved 2,200 Lutheran teen-agers. (Lutheran Herald, March 31, 1959)

Some 3,000 pastors, youth advisers, and local parish adult leaders, tested at the same time for their understanding of youth problems, did not rate problems in faith as important as relations with the opposite sex.

The 15-18 year-old Lutherans, however, definitely indicated that the problem of relating their faith to everyday life "bothers" them a great deal.

Preliminary trends discerned through a recently-completed "inventory" of church youth were released here today by Lutheran Youth Research (LYR), a co-operative project of six national Lutheran churches. Final analyses of survey results, involving tabulation and study of more than 60,000 IBM cards, will not be available until fall.

The 4 percent sampling of some 5,000 Lutheran parishes across the nation revealed that five major areas of "intense concern" for youth are personal faith, school, self, family and the opposite sex.

In the area of religious belief, youth from churches of less than 200 members apparently have fewer problems than teen-agers from congregations over 1,000 members.

The survey also indicated that junior age girls evidently are more receptive to church doctrine than boys, and that girls generally learn more about matters of faith through the Lutheran practice of confirmation at 14 years of age.

LYR leaders say the IBM-type multiple-choice answers permitted the young people to feel completely anonymous, and that therefore, they provided "completely frank" responses.

In comparison to a similar study recently conducted among state high school youth by the University of Minnesota, LYR discovered answers to what psychologists term "lie items" (questions which youth hesitate to answer frankly, though they know may be true for them) appear to be "more honest" in the Lutheran survey.

Survey leaders also emphasized the "high degree" of reliability of the results, citing a "coefficient of analysis variance" which they said is "as high or higher" than the University-sponsored tests. This, they observed, indicates that the church youth "took the task seriously."

UELC Reports Gains

Membership in the United Evangelical Lutheran Church increased by 403 last year, for a record total of 67,032 in this country and Canada, according to a report presented at the denomination's 63rd annual convention in Sidney, Mont.

Total receipts of the Church's 376 congregations last year were $2,976, or $74.00 per confirmed member, the report said.

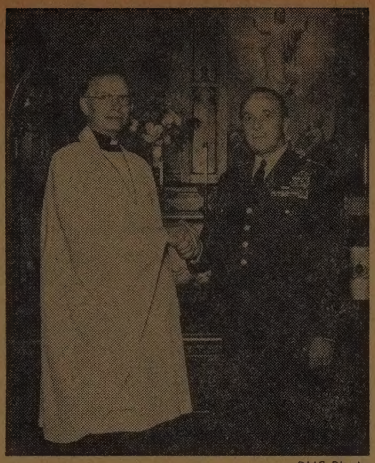
Dr. William Larsen of Blair, Nebr., president of the denomination, addressed the delegates on the convention's theme: "Christ's Church and Christian Life."

: emphasized the need for a strong
tional life to make church mem-
"obedient to God in order to over-
: the stress of alien forces in our
ire."
t is of supreme importance that
tional life is fostered through the
:hing of the Word, the adminis-
on of the sacraments, and the
hip services provided in the con-
ations," he declared.
a national affairs statement, the
C said the future of the United
:s depends on its willingness to
e responsibility with other countries
developing their latent resources
potentialities.
ttending the six-day convention
e more than 600 clergy and lay
gates and guests. The convention
the denomination's last before its
ger with the ALC and ELC.

mwork Urged . . .

Theology and Medicine

he pill is much less important than
human relationship and under-
ding in dealing with man's ill-
ses, real or imagined, and with his
lity as body, mind, and spirit.
On this premise a new realm of re-
rch was proposed for church-related
pitals by Dr. Granger E. Westberg
a three-day seminar on "Religion
l Medicine" at Lankenau Hospital,
Philadelphia.
The conference was sponsored by the
ard of Deaconess Work of the
ited Lutheran Church in America.
As a professor in a relatively new
partment of Religion and Health
the University of Chicago, Dr.
estberg, an Augustana Lutheran
rgyman, urged hospitals to follow
: path of the university and estab-
n a facility to bring together doc-
s, psychiatrists, theologians, and
en secular educators in a clinical
ting to learn more about the three-
d elements of man.
"Such professional teamwork will
greatly needed as the expanding
pulation, growing mechanization,
d threat of the atom bomb bring
ore tensions and unhealthy outlooks
at contribute not only to mental ill-
ss, but also to our aging processes,"
declared.
He suggested it as a logical sequence
the clinical training begun only
cently in a few universities and some



—RNS Photo

CHIEF ATTENDS HOME CHURCH—The Army's new chief of staff, General Lyman L. Lemnitzer, stands with the Rev. R. A. Beck before the altar at which he was confirmed in 1913 at St. John's Lutheran Church, Honesdale, Pa. Behind Pastor Beck is a memorial window in memory of Ernest Lemnitzer, an uncle of the General. The General's father was president of St. John's church council for many years.

seminaries to orient clergy in approaches to the physically or mentally ill.

God Is Not Blue Cross

In another lecture at the conference a New York psychiatrist, who once served as a Lutheran pastor, said that "Christianity is not a substitute for a Blue Cross program."

Delivering a lecture on the subject of "The Relation of the Professional Healer to the Individual," Dr. Paul A. Qualben, director of Mental Health Service in Brooklyn's Lutheran Medical Center, told more than 100 persons attending a three-day conference that too often in their relationships with patients God is used like a Sears & Roebuck catalog.

"When you need Him," Dr. Qualben said, "you call Him down. Then when you're finished with Him, you send Him back."

Dr. Qualben emphasized the importance of making a clear distinction between Christianity and psychiatry and how each can be used to aid the hospital patient.

"Christianity is a philosophy, a way of life," he explained, "while psychiatry is a scentific principle, a technique.

"The trouble occurs when we try to make one do the work of the other," Dr. Qualben said.

Convention Actions

Election stories of two of the Lutheran synodical conventions held in June were carried in last week's HERALD. Other actions taken by these groups are listed in summary here.

Missouri

The Lutheran Church—Missouri Synod meeting in San Francisco, Calif., took the following actions:

• Tightened up its doctrinal teaching by making binding on all pastors, professors and teachers of the synod the "Brief Statement" adopted by the synod in 1932. The 8,000 word document as a binding testimony was opposed by some delegates, who charged that its approval would lead to "heresy hunting" and "shackling of conscience."

• Invited the 9,500-member National Evangelical Lutheran Church (Finnish in background) to merge with the Missouri Synod. Many of the 32 pastors of this church are graduates of the Missouri Synod's Concordia Seminary at Springfield, Ill.

• Heard their president, Dr. John Behnken, elected for his ninth term at age 75, warn them against becoming entangled in "unionistic alliances" with other church bodies. He referred specifically to the National Lutheran Council and Lutheran World Federation.

• Defended by resolution its 1,268 parochial elementary and high schools.

• Called upon all of its 5,000 congregations to conduct a preaching-teaching-reaching mission in the weeks preceding the 1960 Lenten season.

Augustana

The Augustana Lutheran Church, holding its annual convention in Hartford, Conn., took the following actions:

• Authorized its seminary faculty to make a thorough study of faith healing.

• Ordained 44 graduates of its theological seminary.

• Adopted a policy statement on world missions granting complete autonomy to its mission churches, provided they have received legal recognition in their own countries.

• Approved the raising of a $4,500,000 "thank offering" for Christian higher education during 1960.

• Went on record as opposed to the establishment of parochial high schools.

Within the ELC

ELC Member Cited for Religous Writing

(See companion story on general news page)

A newspaperman who is an ELC layman from Minneapolis was honored in Washington, D. C., as this year's outstanding journalist in the field of "Faith and Freedom."

Willmar L. Thorkelson, religion editor of the Minneapolis Star, was named as the fourth recipient of the annual Faith and Freedom Award by Religious Heritage of America, Inc., during the annual Washington Pilgrimage of American Churchmen.

He received the award for "excellence in journalism, a sincere emphasis on the relation of religious faith and freedom, and the fair use of newspaper space for all denominations and faiths."

As Paul Wooton, Washington Correspondent of the New Orleans Times-Picayune, presented the award to Mr. Thorkelson, he said: "He reflects honor on those of us who write for a living."

Accepting the citation, Mr. Thorkelson credited the Religious Heritage of America as performing a real service in focusing attention on religious freedoms.

Other top recognitions in religious journalism which Mr. Thorkelson has won include the James O. Supple Memorial Award from the Religious Newswriters Association in 1954, and his being named a Fellow of the National Religious Publicity Council in 1952.

In addition to his position at the Star, Mr. Thorkelson is the Minneapolis correspondent for Religious News Service and the Christian Century magazine, and is a contributor to many periodicals.

Active in church work, he is a member of the board of publications of The Evangelical Lutheran Church and member of the board of directors of the Greater Minneapolis Council of Churches. In 1948-49, he was granted a year's leave of absence from his paper to serve as press officer for the World Council of Churches in Geneva, Switzerland.

Since 1942, he has been on the staff of the Minneapolis Star. A native of Trail, Minn., the forty-two-year-old newsman holds a master's degree from the University of Minnesota and is a graduate of Concordia College, Moorhead, Minn.

Pastors Receive Degrees

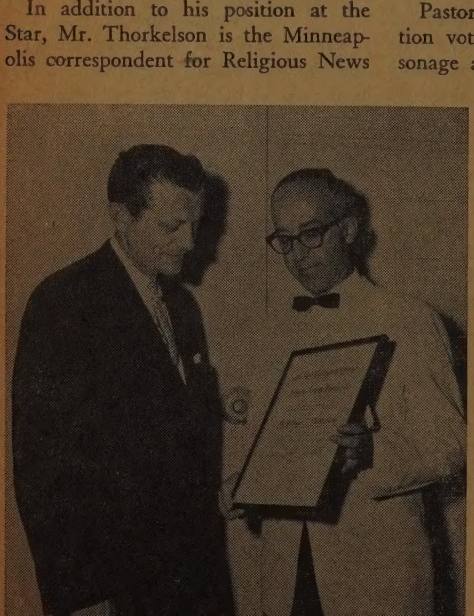
Three ELC pastors received advance degrees at recent graduation exercises at Princeton Theological Seminary, Princeton, N. J. The Rev. Theodore S. Jacobson of Torquay, Sask., Can., received his Th.D. degree. The Rev. Lyle Gangsei of Perth Amboy, N. J., and the Rev. Trygve Skarsten of Tucson, Arizona, both were awarded Th.M. degrees.

Pacific District Action

Two significant resolutions were passed among the routine business of the recent Pacific District Convention at Parkland, Wash.

Pastors and delegates to the convention voted to present the district parsonage as a gift to Dr. and Mrs. H. L. Foss. Dr. Foss has served as president of the district since 1932.

Another resolution by the convention ratified the action Board of Trustees of Pacific Lu College to change its name to Lutheran University.



When Willmar Thorkelson (right) was presented the Faith and Freedom Award for religious journalism in Washington, D.C. recently, his pastor, Dr. A. Reuben Gornitzka, was on hand to congratulate him. Pastor Gornitzka of Central Church, Minneapolis, Minnesota, was in Gettysburg, Pa., speaking at the ALC Eastern district convention and drove to Washington for the presentation. (See story.)

—NLC Photo

People

The Rev. R. A. Ofstedal, pas Immanuel Church, Seattle, Wash June 29. Funeral services and were in Seattle on July 3. Ob later.

The Rev. Charles Akre has re from North Waseca Church, W Minn., in order to accept a call youth pastor at Grace Church, V town, S. Dak.

The Rev. Fred M. Ericksen was ored by his congregation, Na Church, Chicago, Ill., in June o occasion of the 25th anniversary ordination.

The Rev. Robert Fitzgerald h signed as pastor of Trinity Ch Onawa, Iowa, in order to become tor of the Leland parish of Le Iowa, effective Sept. 1.

The Rev. Robert G. Hovland, fo pastor of Our Saviour's Church, Alto, Calif., left recently for a month trip to the Scandinavian tries. He will return to Californ September.

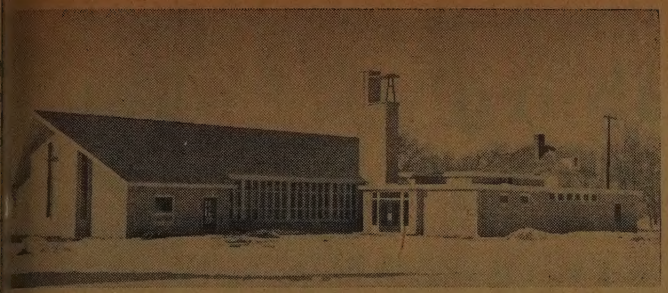
The Rev. J. C. Thompson, p of the rural Nelson, Wis., parish, honored by a reception recently o occasion of the 35th anniversary o ordination.

The Rev. Arnold G. Nelson ha signed from his parish in St. Alb N. Y., to accept a call to become pastor of a new Home Mission co gation being established in the of Philadelphia. He will begin there Sept. 15.

The Rev. Morris V. Dalton, for ly pastor in Redmond, Ore., is serving as assistant pastor at Ce Church, Portland, Ore., the Rev. ald Moilien, senior pastor.

The Rev. C. Gerald Lygre has signed as pastor of Trinity Chu Yankton, S. Dak., to accept a cal become pastor of Our Savior's Chu Montevideo, Minn., effective in tember.

Miss Anna Tjelle, Miss Bertha H gen, and Mr. Edward Oppedahl have served the church and Sun



EW SOUTH DAKOTA CHURCH—Snow was still on the ground when the ove picture of the ELC church of Langford, S. Dak., was taken shortly after completion this spring. The $93,000 church was dedicated recently by Dr. O. Gilbertson, president of the South Dakota district. Other speakers at the ek-long festivities included the Rev. Carl Thompson, the Rev. O. B. Nilsen, d the Rev. Herbert Loddigs. The Rev. George O. Thompson is the pastor.

of Lake Church, Renwick, Ia., proximately 40 years each, were y honored at a reception given ir congregation.

—Churches—

tby, Wis.—Westby Coon Prairie h, the Rev. H. O. Aasen, pastor, y voted a credit sponsorship 5,000 to be given to Calvary h, Green Bay, Wis. Calvary h recently refinanced its loan the Church Extension Fund of lome Mission Department. The ponsorship will enable the new to build a second unit.

ppewa Falls, Wis. — Central h here recently held cornerstone services for its new church edi- The Rev. Axel T. Blom, vice ent of the Eau Claire circuit, ted. The Rev. S. Philip Froiland tor of Central Church.

bank, S. Dak.—The American ran Church here recently com- rated the second anniversary of edication of its church. Dr. F. hiotz, president of the ELC, was speaker. This congregation is a r of former Augustana and ELC gations in 1947. The Rev. Clar- O. Johnson is the present pastor.

—Want Ad—

te: $1.00 a line, minimum charge $4.00

sale: One Hammond electric 2-manual 10 yrs. old, excellent condition, $1750. hite altar trimmed in gold, statue and gs, with font and pulpit to match. t Our Savior's Lutheran Church, , Minnesota.

ges of Address for ELC Pastors

O. Anderson, 324 Chestnut St., Grand N. Dak., 6-1-59

r A. Anderson, Box 288, Moorhead, 6-1-59

. Bagley, 327 E. Vernon, Fergus Falls, 6-1-59

Howard T. Cole, Army Chap. School, Fort Slocum, N. Y., 6-1-59

Owen E. Doely, Box 3003, Ventura, Calif., 6-1-59

K. G. Egertson, 1018-20th St., Anacortes, Wash., 7-15-59

Elmer O. Ellefson, Rt. 1, Decorah, Iowa, 6-1-59

Martin M. Ford, Chaplains School, Fort Slocum, N. Y., 6-15-59

Edwin Gunderson, 43-55 162nd St., Flushing 58, N. Y., 7-15-59

Gordon B. Hanson, Army Chap. School, Fort Slocum, N. Y., 7-7-59

Jack F. Hustad, 601-13th Ave. S. E., Minneapolis, Minn., 7-1-59

Orlando Ingvoldstad, Jr., Menninger Foundation, Topeka, Kan., 7-1-59

Arvild T. Jacobson, 2423 Como Ave., St. Paul 8, Minn., 7-15-59

Alton O. Johnson, 73rd Ordnance Bn., 2nd USAMC (M), Fort Carson, Colo., 6-25-59

Carl W. Johnson, Jr., c/o Oscar Lyders, Box 607, Fremont, Neb., 6-15-59

Rodger S. Jordahl, Box 23, Ridgeway, Iowa, 6-25-59

S. K. Knutson, 717 Morgan Ave. N., Mpls. 11, Minn., 6-25-59

Edwin H. Maas, Hq. 212 Arty. Gp., APO 165, New York, N. Y., 6-25-59

Hjalmar Madland, Park Rapids, Minn., 7-1-59

Oliver K. Olson, USS Eldorado (AGC 11), c/o FPO, San Francisco, Calif., 6-25-59

H. S. Nasheim, State Hospital, Fergus Falls, Minn., 6-15-59

Byron C. Nelson, c/o Grace Nelson, 8 Westport Rd., Madison, Wis., 6-25-59

Joel Njus, Dikemark, Asker, Norway, 7-8-59

Olger Quanrud, 1322 S. 6th St., Moorhead, Minn., 7-15-59

E. E. Ramsey, 1126-18th St., Sacramento, Calif., 7-15-59

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm. New 7 room house—other bldgs. Good road, school bus, REA, mail and milk rts. Ideal for clover and alfalfa. Good hunting area. N. Min. 622-1A

160-acre farm SW of Rochester, Minn. 120 acres tillable. Bldgs fairly good. All weather roads, 4½ mi. to ELC church. Fall possession. 622-2A

Homes

4 bedroom house in Northfield, Minn. Easy walking distance to St. Olaf College. 622-3B

Businesses

Sale, trade or lease, 1 room small capacity potato chip business. Make offer, NC N. Dak. 622-4C

Greenhouse and floral business in small thriving S Minn. community. Excellent wedding business; large spring bedding stock (petunias, tomatoes, etc.). Area—50,000 pop. in radius of 20 mi. Fine large church facilities. Home and office built in '53. Excellent opportunity for couple trained in greenhouse and floral business. $16,000. 622-5C

FOR RENT

Homes

Room for rent in S. Mpls with kitchen privileges. Near busline. Middle aged lady preferred. 622-6B

Young lady wanted to share furnished apt. on busline in St. Paul near Snelling Ave. and Macalester College. Apt. has 3 rooms plus bath. 622-7B

POSITIONS WANTED

Experienced middle-aged lady desires organ and choir combination in Lutheran church. Prefers Twin Cities area but other places will be considered. 622-8D

Middle-aged widow desires housekeeping job for 1 adult. Prefers western location but will go anywhere. 622-9D

Woman in 50's will give services for some weeks as companion and chauffeur in her car in exchange for room and board in neat home in general area of S Wis. or N Ill. 622-10D

Exp. male choir director desires to direct church choir in Twin Cities area. Graduate of Concordia College and teacher in St. Paul schools. 622-11E

HELP WANTED

Middle-aged lady as companion to woman living in apt. hotel in Mpls. Must drive. 622-12F

Middle-aged woman for light housekeeping, one adult—answer phone calls for small business. Thriving county seat town in NC Ia. Near Lutheran church. 622-13F

Cook wanted immediately in home for aged in Mpls. Full maintenance plus good salary. 622-14F

Parish worker for growing congregation in San Fernando Valley, Calif. Start Aug. or Sept. 622-15F

Woman to do light housework and care for 2 children for 6 months in N Mpls suburb. May live in if desired. 622-15F

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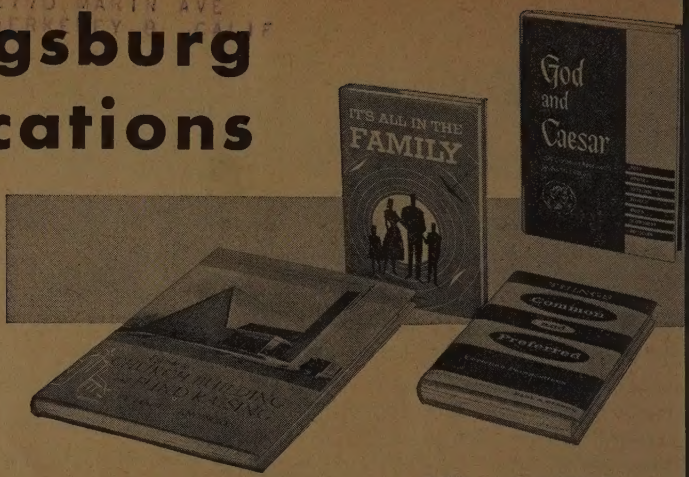

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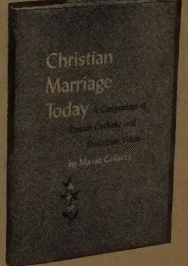

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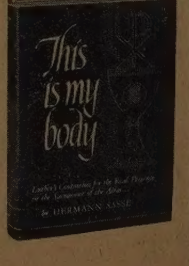

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